CHURCH HISTORICAL SOCIETY

A. A. Harris

HISTORY

OF THE

PARISH OF ST. THOMAS' CHURCH,

WHITEMARSH, MONTGOMERY COUNTY, PENN'A.,

BY THE

REV. D. C. MILLETT, A. M., RECTOR,

June 30, A. D. 1862.

PRINTED BY REQUEST FOR PRIVATE DISTRIBUTION.

DOYLESTOWN, PA.
J. D. MENDENHALL, PRINTER.
1864.

Rev— I. A. Harris
with kind regards
D. C. M.

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PSALM 122D—6TH, AND FOLLOWING VERSES.

O, pray for the peace of Jerusalem; they shall prosper that love thee.
Peace be within thy walls, and plenteousness within thy palaces.
For my brethren and companion's sake, I will wish thee prosperity, yea, because of the house of the Lord our God, I will seek to do thee good.

HISTORY.

THE history of a rural parish, like our own, extending back as it does, over a period of 160 years, cannot be without *some* interest, especially to those, whose ancestors once worshipped here, and whose remains now lie, within the shadow of these walls.

It is however, more with a view of collecting together, the very few remaining historical details, for *future preservation*, than with the expectation of exciting a *general interest*, that it is proposed to look over the past, as connected with the parish of St Thomas' Church.

Time makes history, and it is presumed that at some future day, other hands will gladly seize upon the few facts now collected together, from various sources, which though meagre in themselves, and very few in number, will yet be of some use in preserving a continuous history of this portion of the Church.

It is within the memory of many, even now living, when, from this elevated spot, in place of the beautiful varied landscape which now lies spread out, before us, with its mosaic work of different colored fields, giving signs of life, prosperity, and peace, instead of the many sounds of flocks and herds—the rumbling noise on the highway, or the shrill whistle of the flying train echoing far and wide—in place of all these, there was only to be seen, as far as the eye could reach, the dense foliage of surrounding forests, with here and there, a space—a clearing, giving them but a faint foreshadowing of the present scene, or of the wealth and prosperity, the signs of which, now meet us at every turn. There were, indeed, the same general features; the same beautiful green hills stood round about; the same streams flowed in the valleys; but, when the first sounds of Prayer and Praise ascended from these quiet scenes, we can well imagine what missionary ground it was, 160 years ago.

Though we are now ignorant of the precise year, when the present religious services were here celebrated, we have reliable dates of the beginning of an English settlement, from which, if not positive, at least probable inferences may be drawn, of the commencement of this parish.

It is certain that in the year of our Blessed Lord, 1685, and on the 10th day of September, Major Jasper Farmer, an officer in the British army, came to this country, in a vessel called the "Bristol Merchant," of which, John Stephens was Commander. By patent, or by purchase he came into possession of all the land in this township, lying south of the Skippack and Church roads, containing between 7,000 and 8,000 acres.* He was thus the original owner of the land now in possession of this parish.

From the Colonial records, we learn, that he brought with him to this country, quite a number of dependants, who soon became his tenants upon this large tract of country, and that John Scull, who was accompanied by his brother Nicholas, was the overseer of the whole. (The remains of the latter, with those of his wife, Abagail Scull, now repose in the small grave yard, to be seen on this side of the adjoining Camp Hill.†

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* See Thomas Holmes' Surveys, 1682 to 1695.

† The stone which marks her grave only remains. "In memory of Abigail, wife of Nicholas Scull, died May 21st, 1753. AE. 65."

The ashes of the tender wife lies here. The tender mother, and the friend sincere. Her mind each female ornament possessed, and virtue reigned triumphant in her breast.

The children of Major Farmer were eight in number, viz: Edward, Jasper, Mary, Sarah, John, Robert, Catharine and Charles.

We dwell upon these seemingly unnecessary details, simply to show, that from the growing business of the vicinity, the number of English residents, the standing and culture of the Farmer family, of which we have many proofs, it is to be be presumed that at an early day, after their settlement in Whitemarsh,* there would be a parish formed.

We may mark the growth also, of this English settlement, not only, as new names come up before us, but more especially, as we date the laying out of new roads. The Church road (so called) because it extended from the Oxford Church,† to this, (and for a long time, was traversed by the Missionaries appointed by the Society in England, to minister to the two congregations) is an original road, laid out, about 1685; but, in 1698, another way to Chestnut Hill was opened for the purpose of forming a connection with the road leading to Germantown, (Beggarstown) and to facilitate the transportation of lime to the City of Philadelphia, which at this early date, was worked from the neighboring quarries. From these circumstances, connected with other minor incidents, we may reasonably suppose that, at about this time, there was a day, when a few of the faithful met together, and with devout purpose set about their organization of a parish and upon this spot, resolved to build a house for the worship of Almighty God, according to the rites and usages of the Episcopal Church, as set forth in the Book of Common Prayer, by the Church of England.

Tradition, though an imperfect form of record, may, nevertheless, not be incorrect—(especially when coming down through various sources,)—which says that between 1690, and 1700 a church was built of logs, which in 1710 was purposely consumed by fire. It is *quite certain, however* that in this year (viz. 1710) a stone building was erected which stood in the northeast corner of the old grave yard, for the long space of 107 years. The slab which now covers the remains of Edward Farmer (son of Major Jasper Farmer) still lies in its original position, and was then in the upper part of the north aisle of the old Church. It is to the devout forethought, and well-directed charity, of this person, that we are indebted under God, for the land upon which this Church is built,—a deed of love, which has, no doubt by placing a valuable trust in the hands of a succession of faithful persons, tended to preserve to us and future generations, the worship which they delighted in—(now *our* joy and comfort) and which we in turn, must thankfully, hand down to those who come after us.

Who *first officiated* upon this missionary ground cannot now certainly be determined. From the subsequent good work performed by Edward Farmer, (who in 1700, was 28 years of age) it may reasonably be supposed that he reflected the spirit of his father, and with his brother and sisters, now in adult years, with a number of persons of their own country gathered around, and in a measure dependant upon them, they could not but feel their deprivation of those Holy Ordinances which they had enjoyed in the Mother Church, and thus make an early effort to revive them in this their future home. The building of a substantial stone Church in 1710, *pre-suppose* many preliminaries, and a strength of *numbers*, as well as of *purpose* necessary for so great and good a work. It was about 1695 that a clergyman of the Church of England, Rev. Mr. Clayton, first established the services of the Church in Philadelphia. He died however, in 1698.

He was followed by the Rev. Evan Evans, for many years Rector of Christ

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* The name is probably derived from one in England, as Gwynned from Gwynned in Wales.

† In Oxford township, Philadelphia county, — miles from St. Thomas.

Church, Philadelphia, who came to this country in 1700, and within two years after his arrival more than 500 of the followers of George Fox joined themselves to the Church of England. Nor was his influence confined to the city, for many, we are told, who came to Philadelphia from various parts of the surrounding country, and had thus an opportunity of attending Christ Church, were so impressed by the truth, as taught by Mr. Evans, that they formed themselves into congregations in the several neighborhoods. The consequence was that Mr. Evans was invited, and readily undertook to minister to them at several stations, varying in distances, from 15 to 16 miles from Philadelphia. But, his especial attention was given to Montgomery and Radnor Counties. Whatever religious services were enjoyed by the first residents of this parish were performed by the two pioneers above mentioned, whose earnest efforts, and self-denying zeal accomplished so much for the glory of God, and the advancement of Christ's kingdom.

In 1718 the Society for the Propagation of the Gospel in Foreign Parts, appointed the Rev. Mr. Weyman as the missionary at Oxford and Radnor. In this charge he remained till 1732. Humphrey, in his records of the Colonial Church thus speaks of Mr. Weyman. "He entered upon his ministry among them with diligence, and the people continued their zeal for the Church service. Several accounts have been sent the Society that Mr. Weyman is careful in all parts of his duty, and that he extends *his labors to several other places* on the week days, when he can be spared from his own immediate charge." Mr. Weyman himself about the same time writes to the Society, "that the members of the Church increase continually, that there is a congregation at White Marsh, about ten miles distant from Oxford, who are very desirous of a minister, and have, for the decent performance of Divine worship erected a goodly stone building." After this reporthe resigned his position at Radnor, and confined his labors principally to Oxford and Whitemarsh,* "two congregations which from that time continued to be associated under one minister until a comparatively late period." He was succeeded in these two churches, on St. John's day, 24th June 1733, by the Rev. Alex. Howie. Connected, as the two congregations were for many years, under the same clergyman, the history of one, is the history of the other; so far as pastoral oversight, and the preservation of the records are concerned, and we are indebted to the careful research of the present Rector of Oxford Church, for many facts, to be found in his most interesting history of the parish.

"During Mr. Howie's ministry of nine years, very little is known, as there is an almost entire absence of Parochial Records. There is no account even of the appointment of vestrymen until the year 1742, when John Barge and Hugh Burk were chosen wardens, and Tho's. Bartholomew, Willm. Malchor, Edd. Burk, Francis Colly, Willm. Dewees, Jr., and John Burk, vestrymen,† Mr. Howie in the meantime, had left for the West Indies." From a memorandum left by him, in reference to the Library belonging to Oxford Church, and to services during his absence, (for he expected to return) it is evident that he was a careful, conscientious and good man." He was followed by the Rev. Alex Currie, who after a short ministry, was succeeded in July, 1743, by Rev. Eneas Ross. Of this Church in connection with that at Oxford, he had charge for 15 years, or until, 1758. "He was no doubt here, (as he had been in Philadelphia where he officiated, for about one year, in Christ Church, with "great acceptance") *faithful and assiduous* in the discharge of his duties." He was the first to make any record of baptisms and marriages, and unfortunately, he was almost the last to do it, for upwards of half a century.*

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* Rev. Mr. Buchanan's account of Oxford Church.

† The other names of Wardens and Vestrymen from this time to 1766, ar —Leveren, Reynolds, Sternard, and Donat. Other prominent names in the past history of the Church are Aimon, Cleaver, Hague, Nash, Summerfield, Shay, Redheiffer, Harner, Wooling, Barge, Bisbing, Robeson, and Gilkeyson.

At a business meeting in 1742, we find a few curious items, some of which we select as showing the difference in the times, both in customs, and prices.

"It was agreed that James Whiley for officiating as clerk—cleaning the Church, and keeping things in decent and good order, should receive £5 per annum. That the old tiles be sold, for the best price, and the roof covered with cedar shingles. That a new pew (probably the only one,) and a new pulpit be made in the northeast corner of the Church, and new bannisters around the Communion Table. Also, to fence in the grave yard, with red cedar posts and cedar boards, and make three gates, one on each side, and the other at the east end of the graveyard." To defray these and other expenses, follows a long list of some forty contributors, who gave in all about $830, including a legacy of $200, and a gift from a *gentlewoman.*

On the transfer of Rev. Mr. Ross, to New Castle, Del., in 1758, the charge of this parish was assigned to the care of Rev. Hugh Neill, described as one "not perhaps so refined or so well educated as his predecessor, but more active and busy at least in the *temporalities* of the parish." Speaking of this congregation in 1758 he says, "there are about 150 attendants at Church in Whitemarsh, not more than 30 are Church members, (i. e. communicants) while the rest are dissenters, or young Dutch people who have learned English." Another says, speaking of Mr. Neill, "the utmost love, union and harmony subsisted between him and his congregation, and the majority of his people endeavored to excel the dissenters as much by the purity of their lives, as by the purity of their doctrine."

After the removal of Mr. Niell in 1766, it is probable that the Rev. Dr. Smith, of the "College of Philadelphia" officiated, at least occasionally, in this parish, until 1779. It is very much to be regretted that all the early records previous to the year 1786, were lost to the Church, with the exception of one book containing records from 1742 to 1766. This appears by the following entry made April 17th, 1786, which was the first meeting after the Revolution, "Ordered that proper books be provided for keeping the registers of this Parish, the old books and registers having been destroyed during the late war." The only book saved was found within a few years at Oxford, and is simply a record of the business meetings of the wardens and vestrymen, with their elections, seemingly more hurried and concise, as the country became more and more unsettled by the approaching war; when, all attached to the Episcopal Church, as part of the Mother Church in England, became more and more unpopular. It is to be noted, however, (as a proof of the loyalty to the Church, in all its adversities) that, from the earliest records, to the war, and immediately upon a resumption of the services after the peace, some member of the Burk family is always to be found among the wardens and vestrymen.†

After an interregnum of 20 years (during which time there was probably no service) another effort was made to restore the Church and its surroundings so sadly spoiled during the war.

On the day of the Battle of Germantown, and in the retreat, Gen. Wayne says in his correspondence, "that the troops who took the upper road, i. e. the direct road from Germantown, formed at White Marsh Church, under Gen. Stephens. It was thought advisable to remain here, for some time to collect the stragglers from the army. But the enemy made their appearance with a party of light horse, and from 1500 to 2000 infantry, with two field peices. The troops were ordered off, when I covered the rear with some infantry, and Col. Bearins' dragoons, but finding the enemy determined to push us hard, I obtained from Gen. Stephens some field pieces, and took advantage of a hill which overlooked the road upon which the enemy were marching, (i. e. the present old breast-work called Fort Washington) They met with such a reception, that they were induced to retire over the bridge (crossing the Wissahickon) which they had just passed, and gave up farther pursuit." The British however obtained possession of *this* hill, and placing their cannon in the Church, fired up the road, at the Americans, now on their retreat to Valley Forge. Thus, a large body of American soldiers during Washington's encampment in the neighborhood, pitched their tents upon this hill (the circular mounds, now visible in the adjoining yard, across the road, showing the number and position) and having also quartered themselves in the old Church; they not only greatly injured and defaced the building but they, and the British soldiers after them, made use of the grave stones to cook upon. This will account for the loss of many headstones, marking the graves of the earliest settlers; as may be seen by the fragments with letters upon them, which are occasionally found among the graves.

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* Records relating to the parish of St. Thomas' Church, Whitemarsh, taken from the record book in possession of Trinity Church, Oxford, by Rev. D. C. Millett, 1859, Baptisms--as follows; Marriages—as follows. See Parochial Records of St. Thomas' Church, Whitemarsh.

† The present Senior Warden, Mr. Charles Burk is a direct descendant of this family, and has held his present office, for 29 years.

At the first meeting of the congregation of the Church before mentioned, in 1786, John B. Gilpin and Andrew Redheiffer were elected Wardens, and Edw'd Burk, Levi Stannerd, Willm. Hicks and Fred. Hitner, Vestrymen. As we might expect, the first resolution was to restore their ancient place of worship. It was resolved "that, as the Church is much gone to decay and the fence round the graveyard is totally destroyed, the Church be immediately put into decent repair, a communion table provided, and a desk made for the clerk. Also, that a post and rail fence of cedar be made round the graveyard. It is probable that Rev. Will Smith, a Presbyter of the Episcopal Church of Scotland' officiated here, for about one year commencing in 1785, but at the meeting of the congregation just mentioned, in April, 1786, the Rev. Joseph Pilman was chosen minister of the Parish, and John Stewart appointed as Clerk. The following resolution was adopted in these words, "It having been represented by the Rev. Mr. Pilman, that the Rev. Dr. Willm White, had been elected Bishop of Penn. by the late State Convention, and it having been thought just and equitable, that his expenses to, and from England, to obtain consecration, should be allowed him, and that two hundred guineas was thought proper by said Convention, and that the proportion for St. Thomas' Church was £10 c'y,—this sum was accordingly agreed to be raised by voluntary subscription." About this time 1786, this Church, with the one at Oxford, and All Saints', Lower Dublin, were incorporated under one charter, until 1835, and in May were brought into union with the Diocesan Convention, and Mr. Christopher Loeser was chosen to represent this parish.* He was thus, the first delegate from this Church, to the first Convention held in the United States, with a Bishop at the head. From 1798 to 1817, the parish was supplied by various clergymen; but the term of each is now unknown. First was Rev. Mr. Hobart, afterwards Bishop of the Diocese of New York. Rev. Mr. Clay in 1812, followed by his son Rev. Dr. Clay, now living in Philadelphia, and the last to preach in the old Church was Rev. Mr. May, still most affectionately remembered by the older members of this parish.

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* The first General Convention from seven of the thirteen States also met this year to frame an Ecclesiastical Constitution.

From the year 1817 we look back, over the history of the parish, covering more than 100 years, and as with individuals so with parishes, as with nations so with the Church at large, we may take a survey of the past, and see both the prosperous and the adverse events by which God, in his Providence works out His own All-wise purposes. While his blessings may often be traced directly, to the faith, perseverance and zeal, of His faithful children, the reasons for the adversities which he sometimes sees fit to send (though always for our good) are not so readily discerned. No doubt in the history of *every* parish, which has extended over as long a space of time, as ours, the same response will be made, as to the watchman of old—"the *morning* cometh, and also the *night.*" It was no doubt a most happy day, when the ground was broken, and the first stone laid upon this spot, of a temple, to the living God. We can well imagine too, what a joyful sound it was, to hear the words, "we will go up to the house of the Lord," when the faithful, far away from their early homes, with all their hallowed associations, now entered again their beloved Church, and lifted up their voices in the same prayer and praises, with which their fathers had worshipped. What a greeting the first English clergyman must have received! And how gladly the parents must have sought baptism for their children, at his hands. Of Rev. Mr. Evans we are told he baptised from 30 to 70, at one time in the various congregations near to Philadelphia, and what joy and consolation was there, as he led their devotions, proclaimed the blessed truths of the gospel and broke for them the bread of life.

The length of time which most of the clergy remained, as Rectors of the parish not only betokens a reciprocal care for each other's wants, but also, a corresponding prosperity, both in their temporal and spiritual concerns. But, as the morning cometh, so also the *night.* There were, no doubt, many trials incident to an infant parish, and not lessened as it attained its growth. It had its struggles its temptations, and its persecutions. But, it was a dark hour for the Church, *throughout the land* when the war of the Revolution began. The Episcopal Churches which were 5 in number, in 1700, had, at the Revolution under the nursing care and protection of the Society in England, increased to 250. In *this* parish as we have seen there was a space of twenty years, from 1766 to 1786, when the Church was closed, and when peace was again restored, the congregation was scattered, and the Church in ruins.

There were however a faithful few as we have seen, who still maintained their attachment to the form of worship as set forth in the Book of Common Prayer, and with renewed energy in restoring the Church, and with the services supplied by the Clergy resident in Norristown the scattered members were again gathered in. Being the only house of worship within some miles, a considerable number of those not attached to the Church were to be found in the congregation. The year 1817 was thus a turning point in the affairs of the parish, the old Church was now after 107 years, beyond repair, and the worshippers composed in part of Church people, and the other portion, of members of other denominations, the question soon arose, as a new building was contemplated, of making it a Union Church. Happily, for the peace and harmony of the future congregation, there were those, though very few in number, *whose love for the good old ways, led them to adhere to the Prayer Book*, and had they not been supported as they were by the original intention of the donor of the land, and the charter of the Church, we may truly believe that in another generation, the distinctive principles of that Faith, which we confess in the creed, would have passed away. It was at this time 1817, that the Church in which we now worship was built; and afterwards consecrated by Bishop White to the service of Almighty God, according to the rites and ceremonies of the Protestant Episcopal Church, in the United States of America, and separated from all unhallowed and worldly uses, in order to fill men's minds with greater reverence for his glorious Majesty, and effect their hearts with more devotion and humility in His service." We might suppose that with a new house of worship, under the ministry of the Rev. Mr. May, a fresh impetus would be given to the parish, but with a reduced congregation, many of whom separated themselves from the one body, with a consequent reduction of means to support the services, and more than all this, a heavy debt hanging over the Church, it was perhaps, next to the time of the Revolution, one of the most disheartening and trying periods in the whole history of the parish. But the records show that this adverse time only served to renew the energy, zeal and perseverance of the few who remained. Did this presence permit, it would be a most welcome pleasure, to dwell with grateful remembrance upon the disinterested love, the untiring spirit, and constancy of purpose, of *one,** who from the laying of the corner-stone of this Church, administered the affairs of the parish, cleared off its debt, and carried it through the intervals of its greatest depression. In a letter written to him, by Dr. Bedell, in 1823, in answer to an inquiry respecting a supply for the pulpit, the Rev. Mr. Lippitt was recommended as a successor to Dr. May. He was here but a short time, The Rev. Bird Wilson, Rector of the Church in Norristown, then officiated here for about one year. He was afterwards Professor in the General Theological Seminary, New York City. (This record is gladly made of him, by your Rector, who sat under his instructions for three years, as one whose lowliness of mind, simplicity of character, and profound learning, now endears him, to his surviving pupils, as a model teacher, and a most holy man.) After Dr. Wilson's removal to New York, Missionary services were supplied by the Churches in Philadelphia for a time, when Rev. Mr. Robertson officiated for a short period. Did time allow, it would be a duty, as well as a pleasure, to enlarge upon the faithful services, of Rev. Mr. Rodney, who served the parish for fifteen years, in connection with St. Luke's Church, Germantown. He was succeeded by Dr. Cruse, and Rev. Mr. Reynolds; and finally, down to 1853, the parish work, was perseveringly and faithfully carried on by Rev. Mr. Diehl.

From the year 1824, (when the Church was opened for service, only once a month, and the congregation numbered from ten to fifteen,) down to this present hour, we may well look back and say, at this day "What hath God wrought." Of the few who are now living, and remember the little band, which still held together, and confidently looked forward, when the clouds which rested over the parish, should have passed away, and a brighter day dawn upon them, they can now feel that their expectations have been more than realized. That same earnestness of purpose, and faith working by love, which prevailed in the erection of this present building, in clearing off its debt, and supporting it under the most adverse circumstances, has been so carried on, in later times by one,† whose whole heart was in his work. Like some fair young tree, its growing branches, have borne much fruit.

In the last fifteen years, we may note, as the outward indications of prosprity, the recovery, by purchase, of lands, which once, no doubt, belonged to the Church, the building of a Parsonage and Schoolhouse, an additional tower and spire to the Church, the presentation of a bell and communion plate, and finally the interior improvement of the Church building.

In spiritual things, we should not be unmindful of the establishment of the Sunday and Day schools, and of the patience and love which has carried them on.

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* Mr. George Sheaff.

† Henry Sheaff.

What a nursery they have been for the Church, is sufficiently evident, from the four last confirmations, when out of fifty-six persons who renewed their solemn vows, just thirty were connected with, and received their religious impressions in the Sunday and Day schools. With the representations of more than sixty families who are permanent residents in the parish, with nearly one hundred communicants, with a Sunday School, of seventy children, all baptized without an exception, with the pleasing reflection that all through the past down to the present hour, a kindly charity and the utmost peace and harmony have prevailed; we may well thank God, and say, with the wise king "The Lord our God be *with us*, as he was with our fathers, let him not leave us, that he may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes and his judgments, which He commanded our fathers." And, now my brethren, what are the reflections which most naturally arise, as we thus survey the past. We may go out into this quiet churchyard and see how generation after generation has passed away, the father, the child, the grand children, even to five generations. Here, many of them, were adopted into God's blessed family, here they renewed their vows, here they listened to God's Holy Word, and lifted up their voices in prayer and praise, here they gathered around, as children of one family, to commemorate a Saviour's dying love, here they received those truths, which, alone, could prepare them for heaven, and here they were laid in their last resting place, on earth, buried by the Church they loved, in hope of a joyful resurrection. We, too, are now upon our probation. We, too, are fast passing away, and as we walk among these silent graves, while the hearts of many, will turn here and there, with tender emotion, as the loving associations with the departed, are recalled; shall we content ourselves with a mere passive existence, with no truly religious life, and deserve no other record, than, that we lived so many years, and, we died? Shall it not rather be, that with all the blessed priveleges handed down to us, by the faith, and self denial of our ancestors, we shall so use them, that at last, it may be truly said of us,— if not recorded upon our gravestone "They died in the Communion of Saints." We may build houses, and call them after our own names, but they shall pass away. We may heap up riches, and we cannot tell who shall gather them, "but the righteous shall be had in everlasting remembrance." Let us then, seek to make this, a true spiritual home, where we may prepare for a blessed reunion, hereafter. Let us, by our life as well as by our prayers pray for the peace of Jerusalem, the mother of us all. Let us, with our substance, as stewards of God's bounty, see that "plenteousness" is indeed "within her walls," that we in turn may receive her richest gifts of grace. And to all of our brethren in Christ, however lowly, however humble, let our purpose ever be, "Because of the house of the Lord, our God, I will seek to do thee good." Then shall "God, even our own God," according to his most sure promise, "give us his blessing."

"Finally, let us, by our reverence in thought, in word, and in deed, look upon this place, as *holy ground*. Let us seek God's house, with a living faith, in the atoning blood of Christ our Saviour, and, craving through all the ordinances, the influence of the Holy Spirit, it shall prove to us, not only, the house of God, but the "very gate of Heaven."

And, now, &c.

EPITAPHS

UPON SOME OF THE OLDEST STONES IN THE CHURCH YARD.

The oldest stone in the Church Yard (very rude) now remaining.

here Lyeth the body of

JAMES ALLISON,

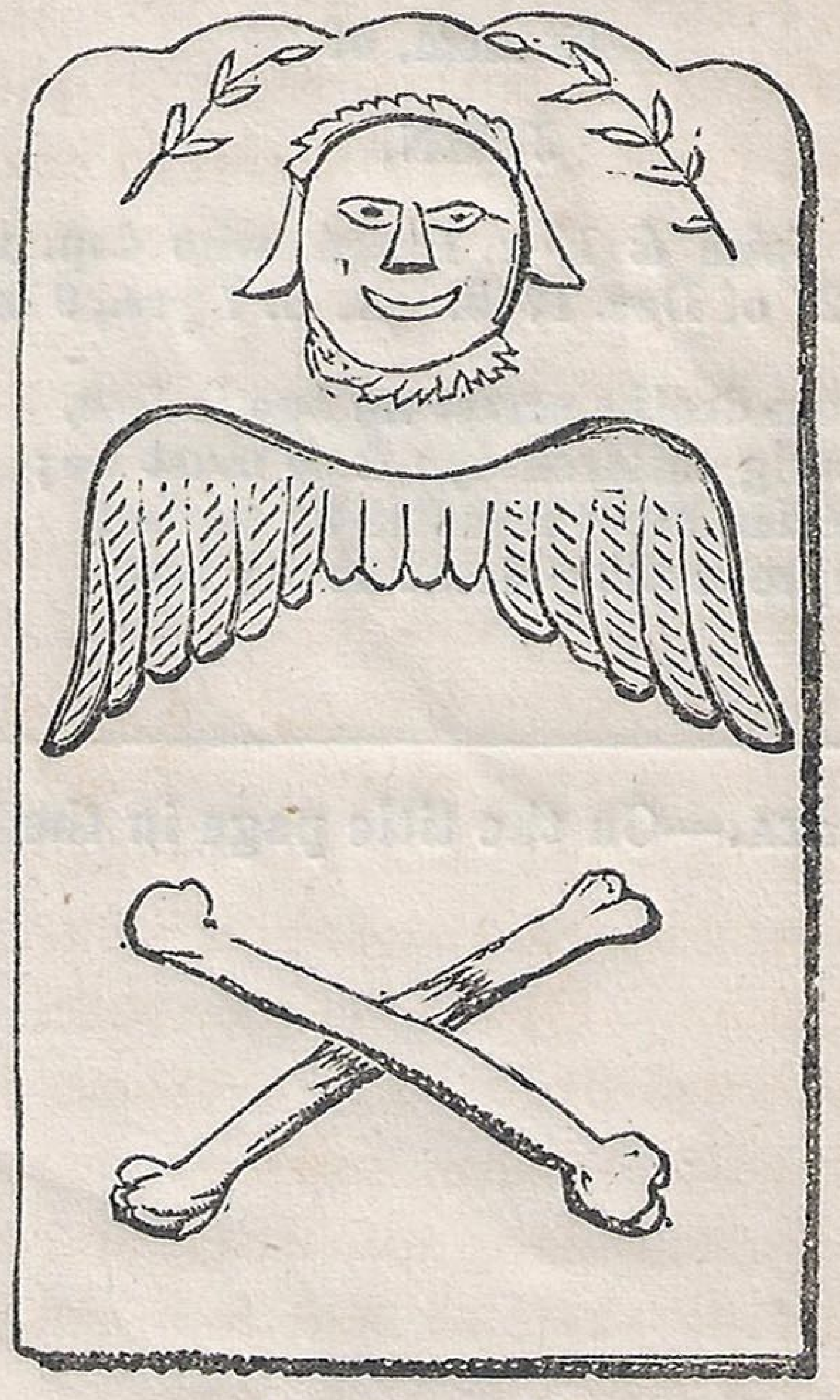
who depart'd this life

Oct. the 2d,

1727,

aged 45 years.

Front side.



Reverse side.

Slab of Ed. Farmer, Esq., the donor of the land.

In memory of

EDWARD FARMER, Esq.,

who dep. this life

the 3d of Nov.,

1745,

Aged 73.

The earliest born.

“In memory of

RICHARD TAYLOR,

deceased,

Nov. ye 28, 1732,

aged 80 years.

My life is spent,
My glass is run,
To eternity my soul is gone,
As I am now, so sure you'll be,
Prepare therefore to follow me.”

In mem. of

ANN,

daugh. of John & Eliz'th Barge, who departed this life Sept. 3, 1749. A. E. 6 mo.
& of

TITUS

their son, who died Oct. 14, 1749. Aged 3 weeks.

Interred here two infants lye,
Who never spake but oft did cry;
And here in earth must yet remain,
Till Christ sh. raise them up again.

Here lieth the body of

GEO. & PATIENCE,

Son and daughter of Jos. & Mary Woolin,

Geo. died April 20—A. E. 18 mo.

Patience died Jan. 1, 1738—A E. 3 yrs.

Two harmless babes that only came & cry'd
In baptism to be washed from sin & dy'd;
They're gone to rest just as they did begin,
Sorrow to know before they had known sin.

In mem. of

JOHN,

Son to John & Eliz. Barge, who dep. this life ye 27 of Dec. 1749. A. E. 7 yrs., 9 mos.

From deaths arrest no age is free,
Young children dye & so must we;
Reader, since minutes fly so fast,
Improve the present as thy last.

Here lyeth the remains of

JOHN BARGE,

Who departed this life June 5, A. D. 1755, aged 40 yrs., 7 mos. & 26 days.

Life is a cheat
And *always show it,
I thought so once,
But now I know it.

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*"Always"—i. e. every way, all-ways.

ERRATA.—On the title page in the 7th line it should read 1862, instead of 1864.